Chudgar and other members of the Indian States Peoples Conference and the valuable advice given me in talks with innumerable Indian friends, who have disclosed their minds to me and shared their griefs. Many people have given me hospitality during this past year, and for this I am grateful also.

My equipment for writing is meagre, but I have had the opportunity of three very rich years in India from 1929-1932 and I returned to India in June, 1937. Besides travelling considerably from Ceylon to the Himalayas, I have had the interesting experience of staying for some months in Allahabad and seeing something of the work of the Congress Office. To my friends there I cannot be grateful enough and, if this book is critical in places, I trust that they will not feel that they have been ill-requited.

I have tried to be objective. Passions are easily stirred in the controversial atmosphere of India, but the encouraging feature of the situation to-day is that political and racial disputes are giving place to an honest facing of the deplorable economic position of the great masses of the people, and it is on their behalf that this book has really been written. The unchanging East is changing with incredible rapidity and by the time this book is published some of its contents may already need revision.

It may be asked why a Christian priest, albeit a somewhat unconventional one, should write a book of so frankly a political and sociological nature as this is. One must reply that many Christian thinkers have come to feel that the central conception of Christianity is the Kingdom of God. In Christ's first "sermorf" at Nazareth quoted in Luke's Gospel, He proclaimed that He had been anointed with the Spirit to proclaim the Good News to the poor, release to captives, sight to the blind and "the acceptable year of the Lord," i.e. the year of Jubilee which, according